

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, APRIL 22, 1909.

NEW SERIES VOL. XI. NO. 16.

## Second Church, Jackson.

Since entering upon the work here, I have been kept so busy, there hasn't been much time for writing. When a pastor enters upon a new field there is always a bit of curiosity on the part of his friends to know how the battle goes.

I desire, first of all, to speak of the kindness of our people. My wife and I were thoroughly convinced upon our arrival at Jackson that we had fallen into kind hands. Some ten or twelve of the brethren and sisters including Pastor Yarborough and wife, of the First Church, met us at the train and gave us a hearty welcome. We were conducted to the delightful home of Bro. Z. Taylor where we were entertained royally till our household goods arrived. These refreshing showers of kindness from our church people continue.

I found a field of great possibilities and opportunities, and of people ready and willing to go forward. Under the untiring leadership and Christian statesmanship of the preceding pastor, God has used this loyal band to accomplish great things for Him. The seven or eight years of the church's existence have been largely given to clearing up and subsoiling the field and making it ready for a glorious harvest. The seed have been sown. May God help us to cultivate and reap faithfully.

We have just passed through a strenuous mission campaign, and my heart is encouraged over the result. The first Sunday in April was our Foreign Mission day. The figures stand now at \$426. The following Sunday we made our Home Mission offering which stands now at \$325. Both collections will probably round up at \$800 before sent in. One remarkable characteristic of this church has been a constant increase in mission gifts, notwithstanding the heavy pressure of church debt. Since the first of February the church (including the Ladies' Aid Society) has raised in cash and pledges, for all subjects, about \$2,000. O, that God shall help us to undertake great things for Him and expect great things of Him!

On the 25th inst. we are to begin a special meeting, led by Dr. W. D. Nowlin, of the First Baptist Church, Mayfield, Ky. How our hearts long that this may be God's appointed time to visit us with seasons of refreshing from on high. Will not every one who reads these words lift up his heart very earnestly to God for our meeting?

M. O. Patterson.

## Laymen's Meeting.

On Sunday, April 11, it was the privilege of the writer to attend a Layman's Meeting at Oloh Baptist Church, Lamar county. The church bears the name of the country town where it is located. Rev. J. E. Davis, of Rawls' Springs, is the pastor. Bro. Davis is an earnest, consecrated man, and from what we could gather, has a faithful flock at Oloh.

The following were discussed:

"History and Purpose of Layman's Movement"; "Why Should We Give to Missions"; "Bible Giving"; "The Layman and His Pastor." Each of these was discussed by some one to whom the question had been assigned beforehand, and then was considered in "general discussion." The brethren of Oloh did not hesitate to speak out and express themselves on these vital questions.

At the noon hour there was an intermission of one hour, during which the good ladies spread the public table, and all present were invited to partake of the bountiful supply of good things which had been prepared.

The writer has not enjoyed any meeting of the kind more than this one. And the impression left upon his mind in regard to the church and the community at Oloh is a favorable one. The house of worship is large, well furnished, and beautifully painted; and there are many beautiful residence buildings in the community. Would that more of our communities out from the railroads, would take such pride.

Just before the noon intermission a contribution to home missions was asked for by the pastor. The total membership of the church is only about fifty, but the collection was a very respectable one, amounting to about \$18.

May the Lord's blessing rest upon this church, and upon her pastor, whom we learned to love years ago.

J. R. H.

## Another Field Secretary.

I take pleasure in announcing that Bro. Arthur Flake, of Winona, Miss., has become Field Secretary of the Sunday School Board. He has only lately consented to give him- but at the same time very successful in Christian work. He is especially fine in both B. Y. P. U. and Sunday School work. He has only lately consented to give himself wholly to this line of Christian activity and we are greatly pleased to have him

enter this department of the Sunday School Board. His specific field will be Mississippi, Louisiana, Western Kentucky and Tennessee, but like our other field men he will not confine his labors strictly to that territory. The brethren will find him wonderfully helpful in institute work, and I hope they will make use of him. He has been wonderfully successful in the practical work of serving a Sunday School as superintendent and is well trained in experience and will render great service in carrying forward the work on a larger scale.

This gives the Board now six field men and a finer set can hardly be found anywhere. It has been a year of wonderful success with them. The demands for their services are far beyond what they can meet and wherever they go the brethren write me most enthusiastic letters about the service they are rendering. There is no one denominational work which is telling for larger and more permanent good than what is being done by the field men of the Sunday School Board. We are closing our year in fine shape and will have an excellent report for the Convention.

J. M. Frost.

Nashville, Tenn.

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## A Word.

Under this caption Bro. Jordan nobly "withdraws" the "invective" used in his article against me. He shows a Christian spirit in doing this. Any little man can err but it takes a man with nobility to honestly confess and apologize. I did not write for controversy but to cause investigation. I simply gave my own study of a different subject. Others are free to do with it as they please, but I will suggest to all that denunciation of one's position helps no one; it is far better to treat the subject independently, from one's own point of view. Thus you teach.

I have no need to reply to Bro. Jordan, for I consider my article clear enough for all to understand, and am more and more and still more convinced that the "dead in sins" have soul sensibilities, which was the point denounced.

The kind letters I have received from many brethren, about my little note concerning "Bro. Jordan's Philippic," have made me glad and renewed my determination never to notice things unkindly said.

I would not ask space had not Bro. J. asked that I reply, which request, if unnoticed, might cause some to misjudge the way.

E. L. Wesson.



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## Some Texas Notes.

By Chas. A. Loveless.

Pastor J. R. Nutt, of Ackerman, Miss., has been with the writer in a week's meeting, with most blessed results. There was not a great ingathering, but a spiritual uplift that means much for the church and pastor. Bro. Nutt is truly a great preacher, and greatly endeared himself to the church and people here. He is doing a great work over there, but his people will do well to be on the lookout, for we have lots of room yet in Texas for such as he.

The going of George Byron Butler to the First Church, Austin, means much to our Baptist affairs in the capital city. Butler is one of the very best preachers in the land and is in constant demand as evangelist among our leading churches. Mississippi has never given Texas a better pastor and preacher than Butler.

Joe W. English, born and reared in northeast Mississippi, has become our State B. Y. P. U. evangelist. He left the Memorial Church, Oak Cliff, in mourning; but they have become partially reconciled by the coming off that other popular Mississippian, Dr. Walter C. Lattimore, to break the bread of life to them. Dr. Lattimore has wrought nobly at Denton for a number of years. Joe English is a natural field man and is a power anywhere you find him.

John V. Gillon, another Mississippian, is doing a marvelous work as pastor of the great Gascon Avenue Church, Dallas. He is one of the greatest preachers in Texas. A real "Son of Thunder" in the pulpit, whether preaching for the edification of saints, or persuading sinners to flee the wrath to come. He has a great field and seems to be a perfect fit for it. It was, for a short while, the writer's pleasure to be pastor of Torrance, Miss., Church, in which the sweet spirited father of Gillon was deacon, and when I think of that blessed man's life, it is no wonder that his boy is such a preacher.

Another Mississippi boy who is a power in the hands of God, in his church and the region's round about, is Lee Gillon. Born and reared in Grenada county. He is the popular pastor of the church at Taylor, Texas. He is among the best evangelistic preachers in the State. He was selected by our State Mission Board as one of the State evangelists; declined it. No church has a more loyal pastor than his.

"Madame Rumor" whispers it around that Luther Sheppard, the erudite congenial, sweet-spirited pastor at Gilmer, Texas, is soon to take unto himself a permanent assistant pastor. Blessings upon the woman who has won the heart of Sheppard. He is another gift of Mississippi to Texas, and stands in the forefront as a pastor and preacher.

Elbert P. Pool has given up his pastorate at Central Church, Jacksonville, to assume

the duties of corresponding secretary of the East Texas B. Y. P. U. Encampment. He is rustling things, and it looks now as if this gathering will be about the biggest thing in Texas. If it is not, it will not be the fault of P. Pool, for he is putting his best blood into the work.

Atlanta, Texas, March 29.

Hattiesburg.

Bro. Jno. E. Briggs aided me for 12 days in a meeting, resulting in 53 additions, 30 of them for baptism. Bro. Briggs is an educated, courtly, spiritual young man and is doing a fine work as pastor of the Capital Avenue Church, Atlanta. We only regretted that we could not continue the meeting longer, but my own poor health would not permit it.

Yours in Jesus,  
I. P. Trotter.

At the Seminary.

The Mississippi boys in the Southern Baptist Theological Seminary have more than doubled any other State in giving to missions this session and for three years previous they have stood first.

Where you find preachers who received their training at Mississippi College, under the greatest faculty in the United States, you find they are leaders. To God we give the praise.

W. E. Farr.

## Silver Creek and Blind Tigers.

Silver Creek suffered a severe blow from the fire that destroyed most of the business part of the town. That this burn grew out of the blind tiger agitation at that time going on, no one living in Silver Creek doubts. It was freely charged by the tiger crowd that the preachers were responsible for it. It was not meant that they did the burning, or even suggested it, that would have been too evidently false.

It was this, and they confessed more than they meant to, no doubt, that the preachers with their friends, those who favor law and order, dared to disturb the tigers in their business, and for this interference, the torch is applied in retaliation. Therefore, the preachers are responsible! That is blind tiger logic. Be it remembered that most of the property—nearly all of it—belonged to those who do not sympathize with blind tigerism, and everybody can judge whether preachers are more likely to burn up towns than blind tigers are. But according to their testimony, unsuitably given, they say to us, "You 'hands off' and let us ply our trade, debauch your boys, blight the town and degrade it in the public mind, and if you dare to hinder us we will burn up your old town, and then you will be to-blame for it." A rattle snake crawls

into your home, coils up on your bed, you attempt to drive him out, he bites you. See how wicked you are, you might have sat out on the steps in perfect peace all night, you are a disturber. Between the blind tiger and the snake, give me the rattler!

The prospect for rebuilding Silver Creek, at this time, is good. There is no reason why it shall not be a better town inside of two years than it has ever been from a material standpoint, if we can eliminate the tiger as a factor in the affairs of our town. But everybody knows that just now we are in ill repute before the public; good men look on people of Silver Creek with an air of pity. An honored attorney remarked to me that a blind tiger could be convicted anywhere in Lawrence county except from Silver Creek. If we do not assert ourselves and drive out this iniquity, and wipe this stain from our fair name, we cannot expect to induce capital to seek investment here; we cannot hope for the best class of citizens to settle among us. There are good men now hesitating to see what the state of affairs will be in regard to this evil.

We need unity, but unity in an effort to maintain law and order, unity for legitimate business, unity in building up our school and for maintaining a worthy standard of manhood. Unless business men make up their minds that they will not have the blind tiger, they may write it down, the future of Silver Creek is dark. The man who thinks that he can stand aloof, have nothing to do with it and not be hurt thereby, is sadly mistaken.

It behooves us to unite in an effort to uphold the law and drive this evil from our midst. And if anyone is so cunningly couched in this evil that he can't be reached by a regular process of law, there should be a wholesale boycott. This could be done right here in Silver Creek, and effectually. If we realize the importance of this matter, now is the time to strike. Give the public assurance that here is a community desirable for good business, refinement and good society. It is ours for the effort, it is for us to decide whether it is worth the price.

Yours,  
J. P. Williams,  
in Silver Creek Star.

## Propagation of Spiritual Species.

Does like produce like? Will the father eating sour grapes put the children's teeth on edge? Some scientists tell us that like does not necessarily propagate its kind. They avow that complete changes of essence take place frequently as a result of chemical combinations. I know nothing as to the merits of such learned disquisitions but I have an idea that God who alone knows anything of its essence, the absolute, sees in the opalescent rain drop all the essential of hydrogen and oxygen which produced the water. Whatever may be the

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facts about the laws of water in such things one thing is true without doubt, men will believe that like begets like as long as the breeding of race horses produces a foal of clean, spare and lithe limb, perfect neck, tapering body, large nostrils and every other quality which shows that the animal was designed of nature for celerity of movement. Until inebriates and imbeciles cease to beget children of inferior intellect and until the posterity of men and women of pre-eminent intellectuality become the proletariat men will keep on believing that there is something in enginies, the science of good breeding. When the woodpecker carols the notes of the nightengale and the sapsucker warbles the melodies of mocking birds, or ducks grow the plumage of pea fowls it will be time to begin to ignore this inviolable rule of nature and nature's God.

This much has been said to make way for something else. This same law holds in spiritual things. The lesson to be enforced here is that the best type of Christianity—and who can deny that there are types!—cannot be propagated by a poor type. The piety of the Puritans necessitated spiritual sires of a stamina not current at this time. Invertebrate preaching begets backboneless spiritual offspring. Some tell us that consumption is not hereditary but I notice it is usually the children of consumptive parents who go down under the white plague.

It is easy to note also that the soda water evangelists bestow upon the churches a progeny of evaporating sweetness that has no iron in the blood. Those who are born where there is all heat and no light are spiritual salamanders that must live in the fire. Birds that are hatched on crystal ice bergs find their habitat in the frigid zones.

What sort of Christianity are we in the South propagating? We are pleased to think it the purest on terra firma, and maybe so, but every other type asseverates the same.

But is our type what it ought to be? Can a community that lynches a negro preach the whole gospel of Christ to the world?

How about the injunction to self-control? How can a church that denies its Lord by ignoring the command to "disciple all nations" propagate the true spiritual species? It is absurd to think of it doing it. It is impossible to impart more, or even as much, than one has.

No informed person will doubt that America is vitally rooted to the problem of evangelizing the world. Of course the power is of God, but He uses means and our country, and especially the South, is the most potent religious factor on earth. Yet in our far-famed land of a free church and a free State there are more murders and homicides than in any other nation in the world except Mexico, according to repeatedly published statistics. It has been said repeatedly

that there were seventeen or eighteen murders last year in this county (Clay) where these lines are written. We boast of our laws and just dealings, yet we are largely a race of anarchists. We dilate on our freedom but there is not a white man among us who can complacently leave his wife and children to spend one night from home unless some one skilled in the use of defensive weapons can be secured to keep sentinel for protection. Is that freedom? We are a nation of slaves. Can the gospel of Christ solve a situation like that? It can and would if men who say they love the Lord would give it a fair chance. The South is amply able to evangelize the world but cannot do it until we change some conditions at home. Moreover the work we are doing cannot be as virile and symmetrical on the foreign fields as it ought to be because of what we are here in the home land. No one can escape the influence of his environment. To be reared in a crude civilization inevitably means to partake of its character. To be nourished at the breast of a half taught and disobedient spiritual mother guarantees children of the same propensities. Most of all do we impart to others that which we are.

Missionary work, like sermons, is more biological than theological. Evangelization is nothing less than the growing large of the person of Christ among men. If the agency through which he has chosen to manifest himself be grievously defective the expression of his personality will be under restraint. A tree cannot express its life through dead branches or in diseased parts. "If the light that is in thee be darkness how great is that darkness!" The undisciplined condition of our twenty thousand Southern Baptist churches that causes half of them to make no annual contribution to missions with the more humiliating fact that only about one-third of the members of contributing churches give all the contributions of Southern Baptists is a state of things that calls in trumpet tones for great collections for home missions. It would not miss the truth far to say that about one Southern Baptist in six is a supporter of our missionary work. Suppose we had the other five-sixths harnessed to the chariot of the Lord! O God forgive us this prodigality of power! The pastors could materially change this condition if they would. If we had a conscience which recognized the scriptural teaching on the subject of missions as the paramount and chief work of the churches of Christ and not an inconsiderable addendum we should speedily revolutionize present conditions. Churches that pay pastors large salaries (and they ought to be better supported than they are) build stately architectural piles, and are lulled to dreamland by mellow harmonies of expensive pipe organs and then make a truce with their conscience by putting two or

three or four hundred dollars a year in the mission treasury are little else than religious clubs of selfishness and ought to feel disgraced in their own eyes and in the eyes of others. I verily believe that the preacher who fails to lay this missionary duty on the hearts of his members will be guilty of the blood of human souls. No pastor can be loyal to his Lord and allow the hydra-headed monster of covetousness, which is idolatry, to continue his unresisted ravages upon the flock of God. Let us join hands and form a gordon of Christ's regulars who will keep storming the gates of every church in Mississippi and the South until the walls of selfishness be prostrate like the walls of Jerico so God's hosts may possess our land and every land in the name of the King.

L. E. Barton.

## Shubuta.

On Thursday night before the first Sunday in June we are to begin a meeting at Shubuta. The pastor is to be assisted by Bro. W. E. Farr. Will all who read these lines pray earnestly that the Holy Spirit may lead up and give us one of the greatest meetings ever held in Southeast Mississippi. Children of God, pray for the meeting. The Lord be praised for His great blessing on our work. Again let me beg an interest in your prayers for the success of our meeting.

Your fellow worker in Him,  
J. J. Walker.

Shubuta, April 16, 1909.

## Ordination Service April 15, 1909.

By order of First Baptist Church at Poplarville Prof. C. H. Webb was ordained to the full work of preaching the gospel. The presbytery consisted of B. L. Mitchell, J. N. McMillin, N. F. Clark and G. W. Holcomb. After thorough and satisfactory examination and sermon by J. N. McMillin and prayer by N. E. Clark and laying on the hands by the presbytery, Prof. C. H. Webb pronounced the benediction. Rev. Webb is a graduate of Mississippi College and is a splendid scholar and a successful teacher. Has had some experience in the ministry. Is now supplying the First Baptist Church at Picayune. His wife is also very gifted and a firm worker in all church work. They are most happily fitted for the pastorate, spiritually, intellectually and socially. For some years they have been teaching and this year's work is about the best of all. Seventeen graduates in the high school and all grades advanced rapidly. Prof. Webb has a bright future and will succeed in the ministry as he has as superintendent of public school work.

B. L. Mitchell.



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The 39th anniversary of the Theological Society of Mississippi College will occur on Monday 7:30 p. m., April 26th, in the auditorium of the college at Clinton.

Rev. C. E. Welch who has for several months been at the Seminary, has found it necessary to return home. His correspondents will, therefore, address him at D'Lo.

Dr. Willingham sends us this telegram: "Mississippi 14 shares; total shares taken 804." The time is short, but yet there is time enough for Mississippi to come up with the 800 shares suggested. At \$5 per share, this would give \$4,000. Will not many of God's children take stock in this missionary enterprise?

The register for enrolling the names of applicants for places in Blue Mountain College will be opened on May 1st. It is important that those who wish to make sure of a place for next year register on that day. For two or three years a very large percentage of the rooms have been taken the first day.

Blue Mont, N. C., has been characterized as "The beauty spot in the land of the sky." It is 18 miles east of Asheville and is the

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home of the Southern Baptist Assembly. Rev. B. W. Spilman, Kinston, N. C., is the general secretary. It is intended that this shall become a great meeting place for Sunday School and B. Y. P. U. work, and for great Bible conferences. One will begin Aug. 8, and close Aug. 22, 1909.

Dr. Willingham writes The Record that something like \$250,000 will have to be raised between now and April 30, in order to carry the Foreign Mission Board to the Convention clear of debt. Can we raise it? We can if every one will lift every pound he can. In this our last word to our readers before the books close, we earnestly beg every soldier of the cross, to stand at his post. Momentous interests hang on these few days of stress and strain. May the God of battles give us the victory.

Dr. Gray telegraphs: "One more Sunday for Home Missions. \$150,000 necessary. Brethren, help." This message sounds a little nervous even over the wire. These are very strenuous days for our secretaries. Brethren, as Dr. Gray pleads, let us measure up to the full stature of manhood in Christ Jesus. So much depends on what we shall do within the next week, until, all who love the appearing of our Lord, are filled with anxiety. Every man is expected to do his full duty in this emergency.

It is planned to hold a great Baptist Laymen's Missionary Conference in Louisville, Ky., May 12th and 13th, 1909. This is certain to be a very important meeting, shaping very largely the basis upon which our mission work will be projected for the next twelve months. At the risk of criticism, we feel it our duty to sound a note of caution to those who shall give direction to this conference: Do not let your enthusiasm and zeal for God even run away with a well balanced and intelligent judgment. We must have zeal in all our Christian work, but let us be sure that it shall be according to knowledge.

Ex-President Roosevelt ordered the name of Jefferson Davis re-instated in the list of Secretaries of War. The slab containing this list of names is a part of the wall of Cabin John Bridge, six miles west of Washington City. This bridge sustains the large aqueduct which supplies the city with water. About the close of the war the name of Jefferson Davis was chiseled out of the slab. It will now be cut into the hard stone slab by L. B. Horne, of Moss Point, a native Mississippian, born in Wilkinson county.

One year ago last March the Sunday School at West had ten irregular members. The present membership is sixty-two. The average attendance for January was 77;

February 85 3-4; March 89 1-2. The school contributes to all the causes supported by the church. Contributions per member for March was \$1.12. All the teachers and several scholars have "King's Teacher" diplomas. Last year the school used "Cross and Crown" system of rewards, and 14 scholars secured the gold buttons, the reward for 1 year's attendance. Are using the "On Timers" system this year. 100 per cent attendance for May is the motto of the school now.

## "On to Victory."

The battle's on. The fight is glorious. The goal is just ahead. Victory's in sight. The reports are grand; our denominational papers are doing nobly. Special workers are up and doing. The Sunday Schools are rendering splendid service. The pastors taking part. The churches are responding worthily. It is time for every Baptist in Mississippi to get in line and keep step with the advancing hosts straight up the hill before us and on through the gates of triumph. Brother pastor, is your church in the line of March? Are you and your people praying and planning and working and giving to help the report to be "Victory?" If not, why not? There is but one Sunday more and about eight days yet till the books close, but the map of the world and the whole course of history have been changed within less time than this. Let us follow our Calebs and Joshuas and "go up at once and possess the land for we are well able."

And if our Baptist hosts refuse to go (and God grant they may not refuse) then may God give us some Gideon, with the three hundred loyal royal souls to save the cause of Jesus from defeat.

"On to victory, on to victory," cries our great commander. "On" may these last days be prayerful days, earnest days, busy days, giving days, glorious days, triumphant days for Mississippi and Southern Baptists.

Hopefully,  
J. W. Dickens.

## The Last Day.

If the good Lord gives us as pretty weather next Sunday as He has for the last five, and every church will do her best, we are going to end this mission campaign gloriously.

When the Franco-Prussian war closed Bismarck thought he would make it forever impossible for France to go to war again, by fixing the indemnity at five thousand million francs. But imagine his surprise, if you can, when he learned that, in twenty-four hours after the news reached Paris, France had subscribed thirty-five thousand million francs, the rich and the poor vying with each other in their efforts to save the name and fame of France. Just think of it—

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thirty-five thousand million in 24 hours! Men and women of Mississippi, do we not love the Kingdom of God as much as those Frenchmen loved France? If so, let's show it next Sunday. Let every pastor open up the mission question one more time for this conventional year, and ask his people to fall in and finish up this great mission campaign. If we can get \$5,000 next Sunday for Home Missions, we will have won the victory in Mississippi, I verily believe.

Let everybody give this once again, little or much as he or she is able, and we will win the day—but, I will take all of us to do it. Can the Captain count on you—me—to do duty on the battle line next Sunday?

Earnestly and finally,

W. P. Price.

Aberdeen, April 21, 1909.

## Final.

The final effort in behalf of a great cause is always attended with solemnity, of a marked, if not tragic character. Who that has kept in touch with the movement to pay the indebtedness of our Boards at Richmond and Atlanta, and has given and prayed and worked to this end, has not felt a tragic interest as each Sunday added its quota of offerings to these causes. God has given us bright sunny days every Sunday of the month so far, and the people have had from the standpoint of weather conditions all that was necessary or desirable to encourage church attendance. The pastors have been on hand, and have had opportunity to speak in behalf of missions, and to follow with a collection. Now we come to the last, the final Sunday of the year's operations. With its passing the announcement of victory or debt will be sent out. With its passing, will you, my brother, my sister, have cleared yourself from all concern by your hearty response with an offering, seasoned with prayer and sacrifice that have made it well pleasing to the Lord. In this final, will we not make a review of what we have done for our Lord, and then put along beside it what He has done for us, and ask ourselves have we done with our might what our hand found to do? Who doubts if each one of us that has given, should so give as if Jesus himself as of old in bodily form sat over against the treasury, that treasury would overflow. But "He is the same yesterday, today and forever," and if He was concerned once about the treasury gifts, is He not concerned now? Is He satisfied with your gift?

A. V. Rowe.

## The Last Opportunity.

The last opportunity to contribute to home missions before the books of the year close is before us and the King of Glory watches with anxious eye to see how we shall use it.

Many churches in Mississippi have made new records in their giving to this noble cause this year and at least three churches have gone far beyond the largest amount contributed by any church in the State in former years. Last week brought us the good news of Oxford's advance and a glorious report from West Point. A letter from Bro. Patterson told how the Second Church at Jackson, in two successive Sundays, gave \$422 for foreign missions and \$345 for home missions, while another letter from Starkville brought the promise of a fine offering at that place, while Hazlehurst will swing into line with \$500.

But in the face of these joyous facts a letter from Dr. Gray comes saying that Mississippi, up to April 15, has credit for only \$9,087.81. How much more we have to do, if we reach our apportionment of \$25,000! Yet how easy it will be, if we can enlist even half of our 800 churches which made no contribution last year.

The time is upon us brethren for heart to heart and hand to hand combat. Let every man who loves his Master get busy in His service and let no one slacken his pace until the very last day of the month.

The five days after next Sunday can be made to count for thousands of dollars in Mississippi, if every pastor will use them in hard service for his Lord. Let us not be satisfied with what comes to us brethren, but let us put business sense and push into the matter and go after it.

I have believed from the start that Mississippi would reach her \$25,000 and I am still trusting you brethren for this result. Let's not falter in the closing hour.

Above all brethren, let's not fail to get every dollar into Bro. Rowe's hands in time. Don't risk the mails unless you know you have time, send a telegram informing Dr. Rowe of what you have sent. Let us remember that April 30 is the last day and make a record that we shall not be ashamed to meet at the judgment bar of God.

Yours sincerely,  
Robert H. Tandy,  
Vice President for Mississippi.

Program of the Layman's Missionary Rally  
First Baptist Church, Jackson, Miss.,  
April 27, 28, 1909.

## April 27th.

- 2:30 p. m. Singing and other devotional exercises.
- 2:45 p. m. "The Origin and Scope of the Layman's Missionary Movement"—J. T. Henderson.
- 3:15 p. m. "Why Are Not Laymen Better Missionaries?"—Edgar Godbold.
- 3:40 p. m. Song Service.
- 3:45 p. m. "The Supreme Opportunity of the Hour"—A. J. Aven.
- 4:15 p. m. "What Does Co-Operation in

the Layman's Missionary Movement Involve?"—Arthur Flake.

- 4:40 p. m. "The Sunday School a Training Service"—J. E. Byrd.
- 5:15 p. m. Announcements and Lunch.
- 7:00 p. m. Devotional and Round Table Talk.
- 7:45 p. m. "The Layman's Latent Forces"—John L. Johnson, Jr.
- 8:15 p. m. "The Layman and His Home Religion"—John A. Stinson.
- 8:45 p. m. "Bible Giving—Who and How?"—A. H. Longino.

## April 28, 1909.

- 9:00 a. m. Song Service and other devotional exercises.
- 9:15 a. m. "The Layman's Call to Go Forward"—H. L. Whitfield.
- 9:45 a. m. "To Whom Does Our Wealth Belong?"—F. L. Riley.
- 10:15 a. m. Song Service.
- 10:25 a. m. "The Universal Obligation"—Geo. Anderson.
- 11:00 a. m. "The Open World and Its Call to Christian Laymen"—B. G. Lowrey.
- 11:30 a. m. Song.
- 11:35 a. m. "The Layman and His Pastor"—C. R. Dale.
- 11:50 a. m. "The Layman's Call to Service"—N. R. Drummond.

Adjourn at pleasure.

We are asking Dr. Henderson and President Lowrey to remain over till night and discuss for us Medical Missions in the Orient. The Baptist Churches will entertain all who come.

S. R. Whitten,  
Chairman.

## Ebenezer.

This was our church day at Ebenezer, Holmes county. Our pastor, J. T. Ellis, was not present on account of ill health. I hope he will be on hand by next Sabbath. We fortunately had his place filled by a young Brother Russell, a grandson of Brother McMurry, who was an old acquaintance of the writer.

The young brother gave us a good talk which was very instructive to us spiritually.

G. W. Roberts.

The article on alien immersion by S. W. S. is the most logical and convincing of anything that I have ever read on the subject. See Baptist Record April 15, 1909, page 12. Everybody should read it without regard to name or denomination who may be seeking the truth on the subject. The writer seems to invite discussion. If there is one who is in the least disposed to defend alien immersion I sincerely hope he will reply to it for the good of all concerned, more especially Baptists.

J. R. Sample.



## Concerning Paul On a Big Round Up.

The more I study Paul, the better I think of him. Sometime ago, a gentleman, who seriously mistook himself for a scientific preacher, said this man Paul had dominated the thinking of the religious world for eighteen centuries, and the time had come to put him, with much other useless plunder, outworn and over-used, on the back shelf. This gentleman said Paul was entirely behind the times. Modern thought had relegated the master of centuries. There is not a little of this kind of talk with a comparatively few well groomed and very noisy and over paid men, who are neither scientists nor preachers, but, like hybrids, and like the mule, will have no posterity either in the world of religion or thought. If Paul is behind the times, then, as Geo. D. Prentice would say, the times are going tale foremost.

Paul was the all-around man of the apostolic times. He was the master theologian of his day, the man who knew profoundly the contents of the Old Testament, and knew how to interpret it in terms of the New Testament. It was given to him to settle the theology of his day and our day, and all days, both by words recorded by the pen of inspiration and in deeds wrought out on the world field to which he was predestinated before he was born. The man who puts Paul on the back shelf will belong to a new dispensation. He will be predestinated and not be made up out of the disjointed members, the mere odds and ends of affate philosophies cooked over every little while in semi-infidel schools.

In this article, we are to take a glance at Paul as he swings the churches of his day into a great financial round up for a cause of common concern to all. He was as great a general of forces as he was in preaching.

It is worth mentioning in this day, when folly is magnified and non-co-operation goes for liberty—say it is worth our thought that in a matter of equal concern to all churches, they did co-operate under the masterful leadership of the foremost teacher of religion in all the tides of time. There seems to have been no fear of centralization or of bossism. Nobly did the churches fall into line to make effective their common work. The 8th and 9th chapters of II. Cor. give us very much information on this subject. Indeed, these chapters are the fullest we find in the New Testament on collections. The reader will do well to read and reread these scriptures, running references till he is familiar with the whole question. He will not fail to find church co-operation spelt big in these pregnant chapters.

It comes out that Paul did not depend on spontaneous combustion for results. He prepared. As things went slow, then he began more than a year to commit the churches or to lead them to commit them-

selves. A jumped up collection does not come to much, as a rule. It falls out here that making pledges has good scripture precedent. Vows are nowhere condemned in scripture, though failing to keep vows is. Paul tells these people, as they had purposed, so the time had come to perform the doing of it.

Paul sent men to work up the collection, sent them to a church, sent more than one man. There has been much kicking against the goads right at this point. Was Paul a pope? Was he a superior bishop over an underling clergy that he should be sending them to the churches as he did? Nothing of the sort. It comes out unmistakably that the whole arrangement was voluntary, for one of the brethren chosen by Paul was not minded as was Paul, and he followed his own mind, and on his own motion, went ahead. Here comes out the beauty of a concerted movement, led by a great master spirit, with the voluntary principle having free play in and through it all. This is the model for us now and always. It is the perfection of wisdom, combining the two master principles of success; the individual conscience and freedom in co-operation.

It is very important to note that Paul did not take to the sly method of taking a collection, keeping secrets between the right hand and the left. That is the method for our personal charities, but when it comes to things concerning the churches, another principle holds. Giving is not only a personal matter, but a church business, and church business is not to be carried on under cover. In this letter of Paul to the church at Corinth, which was to instruct the churches till the second coming of Jesus, he makes the whole business open. He is rallying the church to a high duty, and his appeal is clear and on the highest ground. Certainly the scriptures give no support to the notion that collections should be secret. To grow a church, public sanction must be given to divine law. Some have sought to avoid offence given to the flesh by having baptism administered privately. It is wholly bad. Baptism is a great teacher of righteousness. In like manner, it puts honor on the law and on Jesus, the divine head of the church, to publicly magnify giving. If there is any ice in the churches on the subject, no time should be lost thawing it out. Giving was public in the temple and Jesus sat over against the treasury, and that is the way He came to see the poor widow casting in her two mites.

There is another point to notice. Paul used the noble giving of the Macedonians to stimulate the Corinthians to liberality. Of course, giving is not to be done for vain glory. But any noble deed is valuable for itself, and then beyond itself. It is good for its effect on others. That is the use Paul makes of the large liberality of one set of Christians to stimulate another set. We may well follow his example. This

principle is prominent in the scriptures.

And, once more, Paul gave giving a large place in his ministry and work. We are not over-doing it in Texas now, but are really following in the illustrious footprints of the world's greatest missionary leader and teacher: He who said, follow me, as I follow Christ."

One studying Paul in his great round-up for the poor saints at Jerusalem, can hardly fail to admire his excellent, good common sense linked and commingled with the loftiest sentiment and guided by the principles of the gospel. There is here every principle to guide us in the largest work we can undertake.

J. B. Gambrell.

## Announcement.

Dear Brother Bailey—Please say through your paper that we are permanently located at Silver Creek, and will, for the present, give all my time to evangelistic work.

The Lord has blessed me in this work in other years, and I trust I shall be able to do some of my best work in the field of revival, during this year.

Brethren, if you can use me, will you not write me as early as possible, that I may arrange to put in all my time, not only during the summer, but during the entire year?

Thanking the editor and the brethren for any kindnesses shown, I am,

Fraternally,

R. D. Maun.

P. S. Any pastorless church needing my assistance in revival meetings, will receive immediate attention.

## Sunday School vs. Circus—Blue Mountain.

Blue Mountain, Miss., April 12. (Special)—For quite awhile the Baptists of Blue Mountain have claimed the largest Sunday School in any small town in the South. Including the boarding pupils in its two schools, Blue Mountain has about one thousand population and this Sunday school has for some weeks been averaging about seven hundred attendance. A special effort to increase this number brought it up to eight hundred and fifty yesterday. In contrast to this were the circus audiences of the previous day. The first circus that had shown here for many years pitched its tents in the center of the town on Saturday, having been thoroughly advertised for quite awhile. Less than one hundred people attended in the afternoon, but hoping for a better audience at night, the performance was given. Only a small increase was secured for the night performance, and less than two hundred people, including negroes and some white people from the country, entered the tents during the entire stay of the circus in the town. If there is another town in the South that gives

the Sunday School eight times as large audiences as it gives the circus, Blue Mountain would be glad to hear from it.

T. C. Lowrey.

Dear Editor:

I wish you would say through the paper to the Baptists of Mississippi that in attending the meeting of the Southern Baptist Convention the messengers and visitors will likely pass through this city. In making the trip we may leave this city at 8:35 p. m. and arrive in Louisville at 7:50 the next morning, or we may make a day trip leaving this city at 6:35 a. m. and arrive in Louisville at 5:35 in the afternoon. You will have stop-over privileges in this city on all tickets. So you may take any train. Come into Memphis, see the city and make the day or night trip as you prefer. The Memphis delegation will go over on the night of the 12th. Many will take the regular car to this city but will wish a sleeper from here to Louisville. Those who wish a sleeper from this city, and will go over the I. C. R. R., if you will write me I shall be glad to secure in advance a place for you. Come into the city during the day of the 12th and let us go together, leaving here at night. If I may be of service to you I shall be glad to act at your suggestion.

D. W. Bosdell.

2176 Main Ave., Memphis, Tenn.

## Break-Camp Service.

On the first Sabbath in April the Central Coldwater Baptist Church held the last service in the old church house.

The day was ideal and after all seating space was utilized a goodly number had to turn away from the door.

Local talent rendered special music for both the morning and evening services, much to the delight of all in attendance.

During the 35 years of the church life there have been ten pastors, not including the present incumbent, three of whom have served two terms, one of whom has served three, and two of whom are now resting from their earthly labors.

The list, irrespective of extra terms, follows: Dr. J. W. Lipsey, Memphis, Tenn.; E. E. King, McKinley, Texas; L. T. Ray, deceased; J. W. Lee, Batesville, Miss.; T. B. Harrell, McAlistier, Okla.; J. A. Lee, Clinton, Miss.; J. E. Barnett, Clarksdale, Miss.; W. E. Ellis, deceased; E. L. Wesson, New Albany, Miss., and R. W. Hooker, Mexico.

The pastor has made an effort to get a written message from all the old pastors, to be read at this final service, and succeeded in getting six responses.

The special feature in the morning service was the reading of these soul stirring letters, two of which were from the widows of the deceased pastors, Mrs. L. T. Ray, Blue Mountain, Miss., and Mrs. W. E. Ellis,

Durant, Miss., and the remaining four were from Brethren Wesson, King, Harrell and J. A. Lee.

The special features of the evening service was the reading of the history of the church and an open service in which several brethren made very appropriate remarks.

The keys of the old building were then delivered to the buyer and as we sang Children of the Heavenly King we enjoyed for the last time the hand of Christian fellowship around that sacred old altar, after which we stood in silent prayer, broken by the benediction by the pastor.

We are worshipping in the Presbyterian church until the completion of our new building, which we hope will not be longer than the first Sunday in May.

At a later date I hope to furnish you with a picture of our new church house and will at that time give some items of general interest regarding our work here.

B. F. Whitten.

## Who Is to Interpret?

I was reading this morning the general articles of Baptist belief, as found on pages 1512 and 1513 in the History of Mississippi Baptists. The first article says: "We believe that the Scriptures of the Old and New Testaments are the words of God, and the only rule of faith and practice." I had read the same, in substance, a hundred times, but this time it put me thinking along this line—Who is to interpret.

One reads the Scriptures and says they teach him the doctrines held by old Arminius; another reads and says the Scriptures teach him the doctrines taught by Augustine and Calvin; another reads and says the Scriptures do not teach him the doctrines of either system, but something else. Grant, which we should, that all are equally sincere and intelligent, who is the infallible interpreter whose word must be accepted as a finality? Was Augustine infallible? or was Calvin? or Arminius? or is any other man? If not who shall say what others shall see in the Scriptures when they read for themselves?

I came to the conclusion, after long and earnest consideration, that there is a disposition in all of us to want to rob others of the privilege we claim for ourselves—that is, the perfect freedom and intelligent privilege of studying the Scriptures for themselves. We say, "The Bible, the Bible only, the book of Protestants," and urge that each one should search it for self, with responsibility to God alone; but unless others see in it just what we see—What then? To put it mildly, for I speak with great caution, there is something wrong with all such some way, for of course I am right.

It has come to this, my brethren, No man

is to lay free to open the Bible and study it for himself, as a book never before known to him, from which he must learn what God teaches and what his duty is, but all must read the book in the light of the doctrines formulated by somebody else, and see in the Scriptures what somebody else saw; or else be considered unintelligent, in sincere, unregenerated, or blinded by the devil. I do not charge that this is intentionally done by any of us, but it is done nevertheless. Reading our noble article of faith put me to thinking anew along this line, and I said, "If the Bible is God's word to all alike, for each to study for himself, we must search it in the light of some man's interpretation? or must we open the precious book as though it had come to us as a sealed letter to each one, to be studied each one for himself? Oh would not such freedom be sweet? Could each one open the book as the Father's message to him or her direct, and read it as children away from home read the letters sent to them, and each one study for self alone just what the Father said without the least fear of being denounced by some other of the Father's children as an ignoramus, or as one not born of God, would it not be sweet to the soul? But this cannot be done, as we have it now. The world has settled down into "creed-worshippers," seemingly, so that one must adopt some one of the creeds of Christendom and read God's word in the light of his adopted creed. Catholics must see in the book only the doctrines of "the Church"; Lutherans must see only the doctrines of Luther; Calvinists must see only the doctrines of Calvin and Arminians on the doctrine of Arminius. The freedom of the soul with God and His word is only a dream. Of course one may study, but he must not tell what he sees in the Father's letter unless it is the same thing his creed-maker saw, for if he does his poor soul will feel the dagger from the hand of some one zealous for a creed. Did God intend it to be so? Did He intend that Augustine, Calvin, Luther, Arminius, or some other man, should formulate just what He teaches, and that all should be expected, or required, to see in His word just what some one of those students saw? Who is to interpret the word? Have I the right to sit in judgment on what another sees in his Father's message? Does God so speak that only a few of His children can understand?

Oh Freedom, come back to the soul! The soul of each servant of God. Give back the Book unto each one As the Father's gift to His child. Our fathers suffered and died For thee, Oh Freedom, sweet Freedom! That each might for himself alone Study and teach what God taught him, Without protestation or fear: Give back to the soul of each one



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NATIONAL BISCUIT COMPANY

This scribe lifts his hat to Editor J. B. Lawrence, of the Baptist Chronicle for kind words in last week's Chronicle. Certainly they are much appreciated.

Dr. W. E. Hatcher, of Richmond, Va., lately assisted Pastor C. E. Burts of Edgefield, S. C., in a meeting. 58 accessions—47 by baptism. The revival spirit continues in the church.

With a little effort many churches could raise enough money to send the pastor to the Convention at Louisville. It will return to the church a ten fold blessing. The pastor will preach better for 12 months.

Rev. J. H. Peay, of England, Ark., was stricken down by paralysis two weeks ago. He was engaged in revival work and had just arisen from prayer when he was struck.

It is stated that Rev. W. A. Roper, of Biloxi, has accepted the call to the church at Koscusko, and will very soon enter the field. He is a good preacher and pastor.

The Biblical Recorder says, "Bro. Gil-

liam Coffee, of Globe, N. C., will be 99 years old next month." Wonder if Mississippi can produce a Baptist that old living today?

The First Church, Asheville, N. C., has called Rev. O. J. Copeland, of Gainesville, Ga. He will succeed Rev. Wm. Lunsford, who has gone to Nashville, Tenn.

Rev. F. M. Masters has resigned College Avenue Church, Ft. Worth, Texas. He has been on the field for three years and the church has increased in membership from 60 to over 300. He will remain on the field till his successor is chosen.

Dr. W. H. Battle, of Kinston, N. C., at the earnest solicitation and unanimous vote of the First Church, has withdrawn his resignation as pastor, and has consented to remain at Kinston. There was much rejoicing over this decision.

The church at Lake, Miss., has called to its pastorate Rev. J. W. Mayfield. He will enter the field at the close of the present session of the Seminary. A hearty welcome awaits you brother.

That freedom so sweet to the soul.

Again comes the question, Who is to interpret? We talk of "union" and "federation," 'twere better far to talk of absolute freedom being given to each one who loves his Lord to search His word for himself and believe and teach just what it teaches him or her, without assuming infallibility and saying it is not true. The words of Paul come in well just here, "Why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ." Rom. 14:10.

This question in conclusion, If all must read the Bible for themselves, has any one the right under God to set himself up as special interpreter for others? Rome says yes. What do we say?

E. L. Wasson

## News in the Circle.

Rev. J. M. Smok has been called, and accepted, the 21st Street Church, Birmingham, Ala. Things will smoke now in this Baptist city.

The First Church, Richmond, Va., Dr. Geo. W. McDaniel pastor, made an offering of \$5,060.00 to foreign missions. What splendid giving!

The South Side Church, Columbia, S. C., recently closed a gracious meeting in which there were 4 additions. Church and pastor are happy over the results.

Dr. E. E. Dudley, of Norfolk, Va., has accepted the call to the First Church, Jonesboro, Ark. He will be on the field by May 1. This is a happy union.

Rev. C. L. Wilson leaves the pastorate at Ora, accepts the call to the First Church, Blocton, Ala. We lend him to the Alabama brethren for awhile, but he must come back home soon.

Evangelist J. E. Barnard, of Cartersville, Ga., lately conducted a meeting at Montevallo, Ala. W. W. Lee pastor, in which there were 51 additions. The pastor states that the doctrines of grace were strongly presented.

The church at Lakeland, Fla., has called Rev. Geo. W. Shepherd of Kentucky. He will enter the work at once. The church has a membership of 650. One of the best fields in the State.

The Baptists at Smith's Grove, Ky., have bought from the Methodists the Vanderbilt Training School. The buildings will be overhauled—grounds improved—and everything put in readiness for the fall session.

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Billy 'Possum Song; or All That Wast Left.

A negro dialect song  
By Dr. J. M. White.  
(Copyrighted 1909 by John Melero White).

I.  
Billy Possum climbed de simmon tree,  
So did a bug—I think it was a flea,  
He was going up the same old way  
He seemed like he was going up to stay.

Chorus.  
An de sap-sucker am a suckin' sap,  
While de red bird is a takin' of a nap,  
De bumble bee is a hummin' sum,  
While de little busy bee gets de plum.

II.  
Billy Possum began eatin' in de tree,  
So did de bug—for he bit him on the knee,  
Billy Possum turned loose an' fell down,  
All that was left of him was a hole in de groun'.

Chorus.  
An' de sap-sucker am a suckin' sap,  
While de red bird is a takin' of a nap,  
De bumble bee is a hummin' sum,  
While de little busy bee gets de plum.

III.  
Now any task that you have to do,  
Be not like de Possum, jus' see it thru;  
For he turned loose an' fell down  
An' all that was left was a hole in de groun'.

Chorus.  
An' de sap-sucker am a suckin' sap,

While de red bird is a takin' of a nap,  
De bumble bee is a hummin' sum,  
While de little busy bee gets de plum.

IV.  
Billy Possum said he'd rather be baked or fried,  
Than have to commit suicide,  
But he turned loose an' fell down  
An' all that was left of him was a hole in de groun'.

Chorus.  
An' de sap-sucker am a suckin' sap,  
While de red bird is a takin' of a nap,  
De bumble bee is a hummin' sum,  
While de little busy bee gets de plum.

Preliminary Program of Southern Baptist Education Association, Louisville, Ky.

The annual meeting of the Southern Baptist Education Association will be held in the Walnut Street Baptist Church, Louisville, Ky., beginning May 12. There will be three sessions of the Association: 8 p. m. Wednesday, May 12, and 10 a. m. and 2 p. m. Thursday, May 13. The six topics to be discussed, with the name of the speaker who will make the opening address, are as follows:

"The Denominational College and the Carnegie Foundation"; President Arthur Yager, Georgetown, Ky.

"Education Commissions"; R. H. Pitt, L.L.D., Richmond, Va.  
"The Southern Baptist Theological Seminary and the Colleges"; Prof. W. O. Carver, Louisville, Ky.

"The Course of Study in a Southern Baptist College"; President Henry S. Hartzog, Arkadelphia, Ark.

"The Denominational College and the Secondary Schools"; President S. P. Brooks, Waco, Texas.

The local committee of arrangements consists of Mr. W. H. Harrison, chairman; Dr. W. W. Landrum, Dr. W. O. Carver, Mr. A. Y. Ford, and Dr. S. E. Moody. Opportunity will be afforded at the meetings on Thursday for discussions from the floor, and it is hoped that many educators will participate in the consideration of the important questions presented. Some time before the date of meeting a complete program will be published.

W. Boatwright, Richmond, Va., President.  
W. H. Rivers, Conway, Ark., Secretary.

**Helpful for Spring Days.**  
To prevent your new matting from being marked, cut pieces of thick felt the exact size of tips of chairs and fasten them on with glue. If you have no curtain stretcher, your lace curtains can be made to look as well by taking them from the line before they are quite dry, folding neatly lengthwise after pulling the curtain into perfect shape and then running the curtain through the ring after screwing it up tight, then unfold and hang over the line until perfectly dry. The best way to wring woolen blankets without leaving them stiff is to loosen the wringer, and run the blanket through after folding it smoothly. The best way to clean any brass article, is to dampen a cloth with ammonia, rub it over a piece of pumice soap, and then over the brass and polish with soft cloths. If the brass needs retrenching, dissolve some gum shellac in alcohol, and apply with a small paint brush. To clean lace and muslin curtains without hard rubbing, put them to soak over night in warm soft water to which a small cup of kerosene oil has been added, then in the morning rinse through clear water, and wash them through a strong pearline suds, and they will require no boiling, unless they have been allowed to become very soiled and yellow, and they will be beautifully white and clean. Use whiting in the water for washing white and delicate shades of painted woodwork, and weak tea for varnished wood. Willow chairs can be freshened by scrubbing with strong salt water, and when they cannot be cleaned any longer in this way, they can be stained or repainted any color desired. An old and soiled willow chair was made to take on a new appearance by just scrubbing with hot suds, and then giving it two coats of dark cherry stain. A bright lustre can be brought to the surface of nice furniture, by rubbing lightly with a soft cloth moistened with alcohol, but very little of the fluid must be used on the cloth and this must be rubbed off immediately.

M. A. T.



## WOMAN'S WORK

Mrs. Julia T. Johnson, Editor, Clinton, Miss.  
(Direct all communications for this department to Clinton, Miss.)

### Woman's Central Committee.

Mrs. J. A. Hackett, Meridian,  
President of Central Committee.  
Mrs. W. R. Woods, Meridian,  
Secretary of Central Committee.  
Mrs. W. S. Smith, Meridian,  
President of Sunbeam Work.  
Mrs. Martin Ball, Winona,  
President of Young Woman's  
Auxiliary.

### Officers of Annual Meeting.

Mrs. J. D. Greenberry, Hazlehurst, President; Mrs. Paul Smith, Meridian, Vice President; Mrs. G. W. Riley, Jackson, Recording Secretary.

### A Valentine.

(By Lalia Mitchell).

O postman, bring a valentine,  
No bit of silk and lace,  
But to this longing heart of mine  
The comfort of a written line,  
A name—how oft we used to sign  
That name with easy grace.

But I have watched these many days—  
Have watched, and all in vain;  
Beneath the sun's fierce summer rays,  
In autumn's deepening gloom and haze,  
When winter crowded with snow the ways,  
Through shadow and through rain.

The months have come, the months have gone,  
My vigil still I keep,  
My treasure, books that he has read,  
His picture hung beside my bed,  
My soul enshrining all he said—  
My heart too sad to weep.

O postman, bring me a valentine,  
To fill my life with joy;  
A little page, a scribbled line,  
The one word "Mother"; oh, divine  
The bliss 'twould bring this heart of mine—  
A message from my boy.

We are as liable to be corrupted  
by books as by companions.—  
Fielding.

The Polish population of the United States and Canada now numbers over 4,000,000.

A Cleveland bookseller tells the following amusing story of a conversation he held recently with a well-to-do illiterate client. "I must have some books," the latter remarked, and went on to explain that he had found an empty library in a house which he had purchased in Kensington. His only condition was that the volumes should be handsome. The bookseller suggested that half of them should be bound in Russia and half in Morocco. "What on earth is to hinder you from having the lot bound in Cleveland?" was the unexpected response.—Driftwood.

### Selecting a Servant.

A woman seeking a servant made an odd request to the manager of one of the best employment agencies in the city yesterday. She insisted that she must have a housemaid who had worked in a minister's family, and when asked her reason said her family had to practice great economy just now, and she had found by long experience that the maids who had worked in preachers' families know how to economize much better than any other class of servants.—The Duluth News-Tribune.

### Women's Chance for Real Voting.

The rottenness (there is no other word) of many of the "shows" on the American stage today, particularly in New York City, affords an opportunity for the women of America to cast effective votes, in fact decisive votes, on one great moral question without waiting for permission from the legislative halls of men.

New York City is to the United States what Paris is to the world, the playground. Good people, people called good in their home towns, when seeking something a little risqué, just a wee bit devil-

ish, must needs visit New York. Or, again, if other things bring them to New York, New York times inspire that wee bit devilish spirit; and the result is the patronage of shows the reputation of which has been spread everywhere by newspapers that must seize upon and exploit everything immoral or bordering thereon. And what New York has demanded travels in more or less varied form from end to end of this great country. And the women of this country, women that are good, are today thoughtlessly yet most harmfully patronizing these very "shows."

Mr. Charles Burnham, president of the Association of Theatre Managers, before the Entertainment Club recently, speaking on this subject, gave utterance to once decides a member has a can not be but most unpalatable to every good woman. Yet it is true. He is reported to have said: "A manager to be successful must cater to the audience. Every self-respecting manager would like to be an Irving or a Daly, but New York is a town of sensation. It runs wild after a reputation. Let but the word be passed that a play is broad or indelicate, and the town runs wild about it, while some play of merit, bright and entertaining, is laid on the shelf. Women are more to be blamed for this than men. No play can exist that is not patronized by women."—The Delineator for May.

### For HEADACHE—HICKS' CAPSUDINE.

Whether from Colds, Heat, Stomach or Nervous Troubles, Capsudine will relieve you. It is liquid—pleasant to take—acts immediately. Try it. 10c, 25c and 50c, at drug stores.

### Her Translated Duck.

Annie had a little duck which followed her everywhere and was a great pet. One morning she woke to find her duck was dead. She shed many tears, refusing to be comforted, until her old "maums," with the instincts of her race, offered deep sympathy in well-timed words. Then Annie dried her eyes and rushed to her mother, voicing the consolation, "Mother, I have a little angel duck."—The Delineator for May.

### And Build Up the System To Drive Out Malaria

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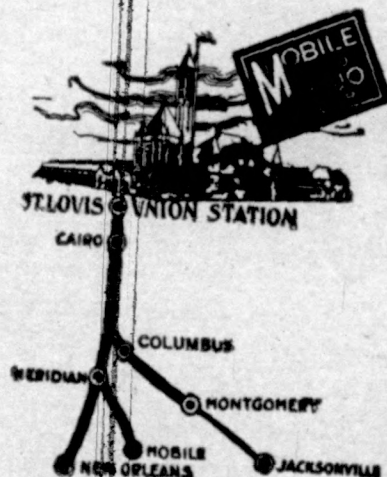
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I leave it all with Jesus  
For He knows  
How to steal the bitter  
From life's woes;  
How to gild the tear drop  
With His smile,  
Make the desert garden  
Bloom awhile;  
When my weakness leaneth  
On His Might  
All seems light.

I leave it all with Jesus  
Day by day;  
Faith can firmly trust Him  
Come what may;  
Hope has dropped her anchor,  
Found the rest,  
In the calm sure haven  
Of His breast;  
Love esteems it Heaven  
To abide  
At His side.

Anon.

The following paper was read before the Ladies' Missionary Society of Starkville:

### The Modern American Woman.

It would be presumptuous in any one except the most experienced and accomplished writer to attempt a paper upon this intricate and complex subject. Why our president imposed this task on me, of all people, is beyond my comprehension. But all in the society know that when she once decides a member has a task to do, there is no such thing as getting out of it. Hence I appear before you with apologies for even making this poor effort.

The women of other lands are for the most part alike. In describing one you describe all; but no two American women are alike, for they are the product of conditions and circumstances found no where else in the world. The women of China all look alike and dress alike. Yet what would humiliate an American woman more than to go to a club meeting or any social function and find her neighbor with a dress of the same material and cut of her own?

This subject being so vast and broad I will only consider her from a religious standpoint. Sometimes we sigh and shake our heads as we see from the daily papers the number of divorcees, the extravagant display in fashionable life, the weakness and wickedness of women, the worldliness of church members and

even drinking and gambling among our own sex. We exclaim what is the world coming to! Instead of the evil, would that we could see more of the good of the world for we believe there is more good being done by modern women than ever before in the history of the world. Many women of wealth are giving nobly of their means to all kinds of charitable institutions. Many are giving their lives nursing the sick and relieving the suffering. Hundreds are carrying the gospel to the heathen, and scores are in a quiet humble way trying to uplift humanity and make the world better. Yet of this good we see but little in the daily papers. Modern woman has free exercise of choice, for she has no person or custom compelling her to act in one direction. The typical modern woman is healthy, broad-minded, and intelligent; her opportunities far surpass those of her mother and grandmother, and so her responsibilities have increased. When we become discouraged and think that our modern woman is not all that she should be, let us remember that woman has never been an angel; that even the ancients had their faults and that every generation is an improvement on the one before. Let each one try to do her duty, thereby making self better and thus inspire others to nobler deeds, remembering "God is in heaven, all's right with the world."

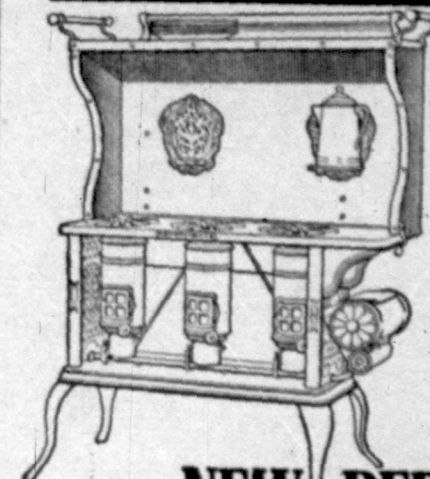
C.

### Mild Cure for Cancer.

Many things considered impossible yesterday are being accomplished today. It has been proven by unimpeachable testimony that the dread disease Cancer is cured by Dr. Bye's Combination Oil Treatment. Hundreds of men and women—farmers, bankers, physicians, ministers, lawyers, etc.—state they have been cured with this treatment. Our readers having Cancer should surely investigate before giving up hope or enduring the surgeon's knife or the torturing, burning plaster. Full information about this treatment will be sent free by simply writing Dr. W. O. Bye, Ninth and Broadway, Kansas City, Mo., for his literature on Cancer.

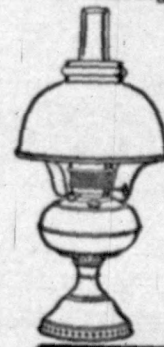
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## The Sunday School.

(Continued from last week.)

Whether we accept this definition or not we must all admit that the great object and aim of evangelism is to "make disciples of all nations." This, I understand to be the object and aim of the Sunday school. Paul says, (I. Cor. 10:13) "Whatsoever ye do, do all to the glory of God." I believe that the great object and aim for every Sunday school should be to glorify God. First, by rendering implicit, loving, loyal obedience to the command of Christ, and second, by trying to get others to obey, first in accepting Christ for once and forever as a perfect, present Savior and supreme lord of the soul and body, and then, further of observing His commandments. Christ commanded his followers to do three things. First, "make disciples." Second, "baptize them," i. e. the disciples. Third, "Teaching them (the baptized disciples) to observe all things whatsoever I have commanded you." When we do this we have a right to claim His promise. Some seem to think that the Sunday school exists merely for the purpose of entertaining the children, while others say that it exists for the purpose of distinct, positive moral and religious instruction. I once asked a class of boys and girls why they attended Sunday school. Some said that they went to learn about God, and others said, that they went to learn about Christ. I then asked if there was anything better than to learn about Christ. They all answered in the negative. Even the teachers said that there was nothing better. But the teacher who has no higher aim than to teach the student about God and about Christ has never caught the right conception of the real aim of the Sunday school. Our aim should be to cause others to know God and to know Christ. This is the great task of the teacher. And even this should be done not so much for the sake of the student as for the glory of God. The true sovereign aim of the Sunday school, like that of preaching, should be for the sake of God, rather than for the sake of mankind. I am profoundly impressed that there is at this time a tendency to put man in the center rather than God in our Sunday schools, and also in our

preaching. The great question for our Sunday schools is not how to secure the largest attendance, or how to make the biggest show, or even how to save the largest number. The great question is, how may we glorify God? "What shall I do Lord?" Whether we make disciples in the Sunday school, or by preaching, or by private personal contact, let us do all to the glory of God. If we will do this we shall be saved from many human inventions. The great question for us is, "How may we glorify God?" Christ answers, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

Jesus says, "For I came down from heaven, not to do mine own will, but the will of Him that sent me." "As my Father hath taught me, I speak these things." "I speak to the world those things which I have heard of him." "For I do always those things that please him." And again, in his intercessory prayer, he says, "For I have given them the words which thou gavest me." "As thou hast sent me into the world, even so I have also sent them into the world." Our mission in the world, as I understand it, is to do the will of him that sent us. It seems that Philip was a very successful and popular preacher over in the city of Samaria for "the people with one accord gave heed unto those things which Philip spake." And, "when they believed Philip's preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." If Philip had stopped to consider numbers, success or popularity he never would have gone, in obedience to God's command, from the great city of Samaria into the desert. There are not many preachers now who are willing to give up a city pastorate to go "unto the way that goeth down from Jerusalem unto Gaza." There are not many Sunday school teachers who are willing to give up a large class to go out into the desert. Yet it should be the aim of every Sunday school and every teacher and officer of every Sunday school to obey to the voice of God even to the extent of going into the desert if God directs. Every effort that we can make, by whatever instru-

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ment, which tends towards the accomplishment of God's glorious purpose, in evangelizing the world should be done as unto the Lord, and because he willed it and commanded it. Let us obey God rather than man. Let us look for, and hasten the coming of his kingdom. It was for this the prophets looked, for this the apostles taught, the missionaries labored and the martyrs died. If we keep in view the glory of God, and seek to do his holy will in all things the salvation of many souls and the development of strong Christian character will be the result.

Fraternally,

A. J. Preston.

Tupelo, Miss., March 6, 1909.

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## T. W. O. C.

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## Reasons for Not Believing Baptism Essential to Salvation.

E. L. Wesson.

I have great sympathy for those who hold that baptism is essential to salvation. There are two or three Scriptures which so associate the two as to impress the idea that somehow obediency to the rite is essential to the salvation of the soul.

Take for instance Mark 16:16, which says: "He that believeth and is baptized shall be saved." Then take Acts 2:38, which says: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

We must admit that though the first passage does not say that one cannot be saved without being baptized, the connection is so close as to suggest that; therefore we should be duly considerate when dealing with those who believe that such connection exists. Also we must admit that although the second passage does not say that all have to be baptized to get forgiveness of sins, the association of that blessing with baptism is such as to suggest that idea; therefore we should not be surprised that many believe it.

The fact is, judging from the statements of commentators, many who claim not to believe that doctrine border exceedingly close upon it, and make statements which seem to imply it. To be perfectly fair to all, and that is our bounden duty, we must say that if the passages quoted were our only precepts we would be compelled to admit that salvation is somehow dependent upon baptism. Personally, I believe that many who believe that doctrine have really trusted in Christ to save the soul. The soul trusts in Jesus for salvation and the head works out theology. Therefore if the soul has trusted in Jesus it is saved despite the theological errors of the head. Thank God that I can believe that.

With these things admitted the question comes, "Why do I, personally, not believe that baptism is essential to forgiveness of sins and salvation? I make it personal because I speak only for myself.

My first reason for not believing it is because Jesus, all through his ministry, hinged eternal life, which is salvation, upon

believing in Him, without even mentioning baptism as essential to it. In fact there is no mention of baptism from the death of John until Christ gave the commission, and the stress is all laid on faith in Jesus. This is brought out most clearly in John's gospel. John quotes Jesus as saying, "Whosoever believeth in Him should not perish, but have eternal life," 3:15, 16.

Then he quotes John the Baptist as saying: "He that believeth on the Son hath everlasting life," 3:36.

Then in 5:24 he again quotes Jesus as saying: "He that heareth my words, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Also in 6:47 he quotes Jesus as saying: "He that believeth on me hath everlasting life." All of this without any mention of baptism or anything else than faith as necessary, therefore I cannot believe that anything else is essential. Had there been Jesus certainly would have taught it.

My second reason for not believing it is because the Apostle Paul, to whom was specially revealed the plan of salvation (see Ephesians 3:3,) hinged all upon faith, without even the mention of baptism as connected with salvation.

In Romans 3:22 he says, "The righteousness of God is by faith in Jesus Christ unto all and upon all them that believe." And in verse 26 of the same chapter he says that God is "the justifier of him who believeth in Jesus." Then in verse 30 he says, "It is one God, who shall justify the circumcision by faith and the uncircumcision through faith." And in chapter 4, verse 24, he says of imputed righteousness, that which Abraham received through faith, that it shall be imputed unto us also, "If we believe on Him that raised up Jesus our Lord from the dead." Also in chapter 5:1 he says, "Being justified by faith we have peace with God." Then in Ephesians 2:8 he says, "By grace are ye saved through faith." And in giving instructions to the jailer, the only one recorded as asking the plain question, "What must I do to be saved?" he said, "Believe on the Lord Jesus Christ and thou shalt be saved." (Continued on page 16).

## FREE TO YOU—MY SISTER. Free to You and Every Sister Suffering from Woman's Ailments.



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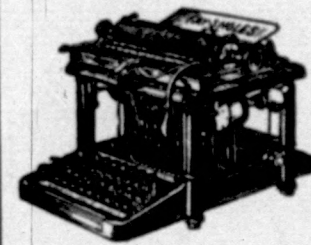
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## The Negro Prohibition Movement.

## A Statement.

From different directions and sources inquiries have reached me concerning the movement on the part of the Negroes of the South against the saloon. I am the more careful to answer these questions because of my connection with the movement.

Somewhat more than a year ago I was requested to prepare a small work on the saloon and the Negro problem. Up to that time, I had never investigated the relation of the two to any considerable extent, but as I proceeded with the investigation, it became clearer that the basis of the Negro problem, so-called, is the liquor problem. It soon became evident that every ill affecting the Negro of the South could be traced straight to the saloon. At first, this dawned on me remotely, but the truth became clearer with each step of the investigation. Ignorance, poverty, vagrancy, demoralization, debauchery, divorce, lawlessness and criminality, so far as these relate to the Negro are, in the largest measure, due to the saloon.

It was further found that for years together, sentiment favorable to prohibition had been growing among the colored people. Without any concert of action, but impelled solely by a sense of duty, protection to their families, and right, they were engaged in a quiet resistance to the liquor traffic. While without organization, the better class among the colored people was engaged in stoutly opposing strong drink, and in inculcating the principles of sobriety as far as they might. Their preachers, teachers, land-owners and thrifty men of business never lost an opportunity to strike the saloon a blow. Practical prohibition was preached from their pulpits, and taught in their schools and homes. I was not prepared for these facts till I came on them by investigation. It was equally surprising to learn from direct facts that in a number of instances, in local option elections, Negroes had changed the tide, and that without their aid, prohibition would not have been procured. In the majority of instances, they had to be quiet about it for fear of the liquor men. In numerous instances efforts were made to bribe the lad-

ing ones among them, that through them the weaker might be controlled, and at other times, attempts were made to awe and to intimidate, but in the cases alluded to, the loyal ones stood firm, and saved the occasions to civic virtue. Facts like these came directly under my personal knowledge.

There was emphasized to my mind another fact, viz: that there are two very distinct classes of Negroes, the good and the bad. Until close investigation, I had no idea that so great a struggle was being made on the part of the better class in behalf of the worse. We know far more about the criminal Negro than about the other class, because his crimes are dragged into light, while the other class is undemonstrative in its efforts. This led to a grave disadvantage to the race, for when a crime was committed it was attributed to the Negro race, not to the criminal alone who committed it. The unfairness of this indiscriminate is evident, and in the face of the fact that so many are struggling to raise their race to higher planes, it is discouraging.

After diligent and dispassionate study of the question for many months I fail to find a single leader among the Negroes, one worthy of leadership, among preachers, teachers, professional or business men, or land-owners, who is not opposed to liquor. Of the land-owners in the South, there are 700,000 which was it self a surprise to me. From information gathered from the fifteen Southern States it would appear that there are at least one million Negro prohibitionists among them.

Learning of the struggles of the better element, and of their loyalty to prohibition, as expressed in the most undoubted ways, of those who were unrepentant and who are solicitous for the good of the coming generation, it occurred that something other than that which had been done should be undertaken in behalf of the Negro of the South. I called the attention of many leading Southern men, those for whose judgment I had respect, to these facts, and the opinion was that some encouragement and relief should be given the more than ten million Negroes in the States

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of the South. Seeking to ascertain what the feeling of the Negroes would be, I found them anxiously responsive, and the result was that a convention of leading Negroes was called at Atlanta, Georgia, on February 24-26 to devise some means to effect an organization of their forces against the saloon. In a session of three days their ablest men discussed the leading features of the liquor traffic as it related itself to their race, and a more decorous and dignified proceeding I have never witnessed. Among the speakers chosen were four white gentlemen—Drs. John E. White, W. B. Crumpton, J. M. Frost, and the writer.

The upshot was the presentation of an address to the American people by the convention, in which was a declaration against all lawlessness, a desire to co-operate with the better element of whites in driving out the saloon, the indignant repudiation of the assertion on the part of the liquor interests that the Negro can always be relied on to sustain them, and a serious pledge of earnest effort to elevate the colored race in the South. A permanent organization was effected known as the Southern Negro Anti-Saloon Federation, which is to meet annually, and which is to have an auxiliary in each of the States of the South. The plan and purpose is to organize the Negroes throughout the South against the saloon, and in support of the enforcement of the laws in favor of prohibition.

The writer was unanimously requested, by the convention, to lead in the organization and direction of the forces. Without reserve, they pledged themselves to the most zealous co-operation, and to do as they were directed. They made it emphatic that they recognized the necessity of a white man leading and guiding them, at this juncture. After further consultation with numerous gentlemen of influence, I consented and have accepted the work, giving up all things else. Of the wholesomeness of the result, I have no doubt whatever.

I have the satisfaction of having the approbation of the best men of the country in my decision, substantial assistance has been to some degree afforded, and the expressions of encouragement have been so numerous as

to awaken profound gratitude and produce fresh animation. The task is a tremendous one and involves much that is delicate and difficult, and will have to move slowly. But in the movement is recognized the possibility of vast good. It will aid the Negro industrially, financially, domestically, educationally, morally and religiously. If this be true, it will prove of immense advantage to the white race.

Should the movement succeed, and there will be no lack of effort to make it a success, we shall be able to pluck up the liquor trade root and branch. It will make clandestine sales an impossibility, while it will conduce to the well-being of the entire country.

I am coolly informed that much opposition may be expected from politicians who will seek to divert it into political channels, stir afresh race prejudice, and result in a greater disaster to the Negro than he has heretofore encountered. That may be attempted, but it will not only tend to enlarge the boundaries of the political graveyards which will have to come to prevail throughout these States before the liquor question is settled. That the movement may have opposition, I am inclined to believe, but in a purely moral question, in an effort to raise a race of so many millions, I wonder what the temper of the Christian public will be while the politician is opposing. What that temper will be is not a question of doubt to me. At any rate, the work is undertaken with cool deliberation and determination.

Until June 1st, the headquarters of the Southern Negro Anti-Saloon Federation will be Dallas, Texas; after that time it will be Birmingham, Alabama. The prayers and co-operation of all Christians are asked in this difficult work, and the aid of every worthy and patriotic citizen is earnestly solicited.

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(Continued from page 13).

Now all of this from the one who was especially called and inspired to preach to the Gentiles the way of salvation, and it corresponding perfectly with the teachings of Jesus Christ Himself while on earth, compels me to believe that salvation with all attending blessings is given unto all, and bestowed "upon all them that believe: for there is no difference," Rom. 3:22.

Had salvation depended on obedience in baptism, I must believe that the apostle whose special mission was to make all men see the mystery of salvation through Jesus Christ would not have left it to inference from two passages, one of which is questioned. Had it been so he would have said so plainly. Because he did not do that, I conclude that Mark 16:16, and Acts 2:38 were not intended to teach that forgiveness of sins and salvation depend upon obedience in baptism, or any other obedience than to believe in Christ, but to so associate the duty of the saved with their salvation as to impress all with the importance of Christian obedience in showing to the world the faith in Christ and love for Him.

My third reason for not believing that baptism is essential to salvation is because such an idea puts a preacher, or some other person, between every soul and salvation; thus limiting God's saving power to the presence and acts of a human mediator, so that He could not save even the most penitent believer without breaking His plan or having some man to help Him. All of which is positively contradicted by that text which says: "Whosoever shall call upon the name of the Lord shall be saved." Acts 2:21; Romans 10:13; Joel 2:32.

My fourth reason for not believing it is because of the manifest failure of the rite to accomplish the end designed, if salvation is that end. Thousands who are baptized never show the least evidence that they were saved from sin.

My fifth reason for not believing it is because the doctrine cuts off from salvation all of those who stumble over what baptism is, are misled by those who claim to know; and there are thousands upon thousands of that kind who long to do God's will, but miss

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the mark in baptism because the scholars confuse. This is true whatever you may think of baptism, and it is contrary to the very teachings of God's grace to make the salvation of the unlearned to depend upon the contentions of scholars as to what baptism is—whether immersion or sprinkling, etc.

Paul saw all of this and wrote. "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Rom. 10:8, 9. If ever there was a place to bring in baptism, were it essential to salvation, right there was a place to bring in baptism, were it essential to salvation, right there was the place, but you notice that he never even mentioned it, but excluded the very thought of the need of a second or third person by limiting the acts expressed to the person addressed, as thou, thee and thine.

My sixth reason is because the doctrine that baptism is essential to salvation would require God to either change His expressed plan or to go back on the words of Jesus Christ, in the case of all of those who are led to trust in Jesus, and call upon Him, but die without opportunity to be baptized. Such are all of those who by accident are shut up in mines to die, and those who die upon the field of battle: those shipwrecked at sea, and those who see Christ when too sick to be immersed. All of these things compel me to disbelieve the doctrine that baptism is essential to salvation.

My last reason for not believing it is my own experience. I know my soul received peace through trusting in Jesus Christ, without even the thought of baptism. I saw myself a sinner lost. I saw Jesus as the sinner's substitute and Savior. I trusted all to Him and He gave me peace, and does today.

To me, personally, baptism came as an after thought; as a duty to my Savior who had saved me by His grace. And I obeyed because I loved Him and wanted to honor Him and His word. So it is with all other duties. I serve because He loved me, and gave Himself for me; and not to get Him to love me, or to save me. My soul is entrusted to His tender care to be saved by His rich grace, and He does the saving, and I do the serving, through love and not through fear. Were all this world my own, I would give it all to Him, if I could, because He loved me and gave Himself for me." As I haven't that I want to give Him myself in service and loving obedience, and there are thousands of others, who do not see baptism as I see it, who love Him just as devotedly if not more so, and who, as they see duty, serve Him just as faithfully; all because they love Him. Therefore I cannot believe a doctrine which makes an outward act, about which there is honest misunderstanding, cut off millions of honest, trusting souls from saving grace.

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